

Tuesday Feb. 19, 1963
Played April 12, 1963

Well, dependant a great deal probably on the effort you made in getting here with this kind of weather, particularly when you are so far away. Marie had a hard time. Bill? So did Wesley and Rhoda. So, we are here. That means then, you might say, that all of us are under an obligation - the more so because other people of the same group have made special efforts. So, it puts an obligation on you. That is, all of us, really to help, to be more even than you intended because conditions have changed. And you are in the presence now of people who have made a special effort to be here and you cannot disappoint them. Any time that you know that certain things are required of you, that you feel that not only that you can do it but that you must do it because you have that obligation which is because the conditions have changed. In this case the conditions have changed because someone else happened to do certain things. At other times conditions change because you yourself have changed and you have a different kind of attitude towards certain things in ordinary life. And that requires on your part then a kind of responsibility to see what is now, with the changed, the required attitude on your part.

It is very important to realize this: That how constantly the attitudes of oneself, which are the expression, the posture of ones emotional state, how they change during the day, dependant on the different kind of impressions you have received. And that when I become sensitive to that what effects me and I react in a

mechanical way, that I then have to question if that reaction is the right one. DO I wish it? Can I let it go mechanically or do I have to step in with something that belongs to me and that will start to take over and direct it? So that whatever I then do, that I become responsible for it in a conscious way instead of responsible on an ordinary mechanical basis.

This is really a task which occurs and which has to be attended to every day. And every time when I see myself, when I see that I have been subject to certain reactions, logically which, of course, I always am since I am affected by my sense organs and immediately certain states take place in me whenever I am in any way engaged in ordinary life, that I take it upon myself to become responsible for that if I wish and change if I do not wish it. And that with this change, I do not impose something on myself simply for the sake of the change. But I do it because I realize that that what I have seen, with the question of remaining awake, that I then change from the standpoint of awareness and in my awareness state I change not simply because I want to oppress or not express a certain negative feeling.

With other words, the whole point comes back to this: I live in ordinary life and I have to remember that in my ordinary life someone has to become the boss. I have to have something in me who not only takes the responsibility but is willing to direct and becomes interested in myself behaving in a certain way. And the emphasis has to be on this kind of, what I call, "I", with which I begin, but which then must take over and must grow.

And it can only grow by exercising it; by making it, as it were, work; by creating conditions in which it has to function. And when it starts to function, it will grow with the help and with the material that is available as far as my ordinary living is concerned

or coming directly from the energy that I receive from my body in the form of impressions with my sense organs, whatever they may be.

I become a little factory. I see myself affected all the time by any kind of thing outside of me, any kind of influence. It takes place. This factory is being run simply because it is being run already and it runs on its own momentum. And I now become manager. And I see this factory and I am interested in it. As a matter of fact, it is my total wealth. I have nothing else really that I can claim. And with that, I say, "Now, I am proprietor." I own all the shares and the stock in this little factory and I want to produce something. And, for that reason, I become interested in seeing that there are no leaky steam pipes and there is enough oil in the machinery and that the product I make is right.

If I could see myself as that kind of a factory, then I also become interested in the raw materials that I have to use in the production of that what I call behavior forms. And the raw materials represent for me energy which I receive by means of sense organs or by means of rehashing that what I already has been digested and is now, as it were, like raw material in a factory, stored away in bins which, at the proper time, I can use if I know what kind of formula I want to employ in order, let's say, to make some pottery.

I do not know if you understand something about how to manage a factory, a little organization where different cells have different necessities, different valuations and also different responsibilities to work together. And that under the managing I, that is, the master which fattens the horse, I become responsible

for the proper relationship of all the different cells that otherwise will go helter-skelter. And in that, something in me starts to grow as a voice on which I can rely instead of trying to follow a little bit of voices which, every once in a while, come from different cells and which, for themselves, are only interested in the existence of themselves and do not pay attention to their neighbors.

It would be a very strange kind of a factory of every body did just what they felt like. Someone has to say, "You do this; you do that," in a very nice way. But it has to be explained to everyone, whoever is engaged in that factory, that the product is something that belongs to all of them. The product is man. The product is a harmonious man. The product is a fair, just man; a person who understands the relationships of all cells and is willing to make certain decision regarding one or another and to make them understand that they belong to them; and that only when there is enough solidarity among them that then the product, which is harmonious man, can only be expected in such a condition. Otherwise, it will never happen.

I have to grow. I have to take over as manager. I have to learn by managing. In the beginning, it is difficult but, at the same time, I start because, as I said before, it is the only kind of wealth ~~that~~ I have. And I am responsible to something, what you might call, the board of directors. Who are they? There is a chairman of the board also. It is God. The board of directors are the archangels: Algamatant. Hariton, maybe St. Venoma. All of them are interested in myself. My head cells are interested. My feeling cells are interested. The different organs of my body are interested in the general condition of myself so that the machinery must run smoothly.

And that I, as a result of utilizing that kind of machinery, that I grow into what I am supposed to become. That is, I hope, someday, a three bodied person.

Maybe someday I can understand a little bit of how to open, how to open the door; how to go thru the gate, to go into the exterior circle; how to come to ones inner life out of the Babel of outer circles, as Ousepnsky calls it. How can I start even to make the machinery run when, in the beginning, I do not know anything about nuts and bolts and I do not know anything about ~~the~~ electricity and, you might say, the formulation of how to become a man is lost.

For that, we have to study and we have to work. We have to help each other. With that, we take the responsibility for each other if we can. And then, in that kind of understanding, the Tower of Babel will be demolished. We have to learn and among us we have to learn how to express oneself regarding work. We ~~we~~ have to become very clear about the ideas of work and how to formulate them so that A is A and B is B and that there is no further misunderstanding; that I know what is meant when I say, "I am trying to become conscious;" that I know, when I say "I have an experience of awareness," that I know how I reached it or how it happened to come to me and that, in that kind of a state, I can describe my state of being a little bit more awake; including that ~~I~~ I saw certain things about myself, that I tried to understand the motivations of my actions, that I know where my habits have come from, how they grew on me as it were, how I let them and that I never did anything to counteract them, and that I am, in all reality, I realize that I am mechanical in so many thousands different ways that I do not really know where to start.

Should I first clean up the factory or should I try and see

if the ~~generator~~ generator is running? we have in ourselves something which is a generator. It is a generator for the factory. We have also something that is a battery which is that what furnishes the equilibrium for the necessity of running smoothly. I do not know if you understand this quite because, you see, I have to be able to depend on that what I have at any one time. I have to receive from outside sources or the material which I call raw material in the bins in my own factory, I have to be able to say that at any one time, I can make what I wish to make.

For that, I need energy beside the raw material. But, in any event, the energy has to be available in enough quantity whatever is required for a certain situation. If I rely on a generator, I have spurts: moments in which, because of tremendous desire of work, I get a tremendous amount of energy and I do not know what to do with it because I cannot use it all. At other times, I do not have enough even to make the generator run and, because of that, I lack energy really to work with when it is necessary for me. I do not know if you know these states in ordinary life. Sometimes I am very enthusiastic and I could be gushing about work. At other times, I really do not know if I even remember what work meant. Sometimes circumstances in life prevent me from working because I am so much engaged exactly at the time when I need it. At other times, when I do not need it, I seem to have enough energy even to try to become conscious.

This is what I mean by a generator which does not function within myself at an even speed. Something is necessary which, for a little while, stores up the energy and then I can draw from that storage battery, that accumulator, a certain ~~form~~ form of energy needed at any one time for the activity in which I am engaged, without having to go direct to the generator. It is exactly as in a car. If you

run a car on the motor, the generator, you do not get even enough electricity for the sparks. But that what is electricity, as made in a car, runs into the battery and the sparks are run from the battery at an even speed. The generator puts in electricity as long as it can, at any one speed it wishes, until the accumulator is filled. Then the generator cuts itself out automatically. When the battery runs again low in electricity, the generator furnishes electricity to supply whatever has been taken out.

It is exactly the same with work. I work when I can. I draw from the accumulator in myself enough energy to work with - not more and not less. It is available because the battery remains charged. And it is my duty in ~~my~~ work, to keep the battery charged. That means when I work, when I wake up, when I try to become conscious, even when I am in a certain exercise, I accumulate energy which I, at the time, do not use. For instance, I am trying a task in being very quiet, in relaxing, in actually during that period trying to accumulate, to take within myself, a certain form of energy which, because of my state in which I am, I call conscious energy, which then is stored in me. And the generator, which is myself working, fills then my battery which, in this case, is my subconscious. I do not use energy at that time, I accumulate it. I keep on living; that is, I breathe. The energy necessary for that comes from my body, from the food that is already there and it simply takes care of it.

But now compare it to a moment when I am really in dire a condition, in such a condition where I am emotionally involved and where I have lost my head before. And at such a time I need energy of a certain kind in order for me to have the proper attitude not to get lost and to be able to say or to do or to think or to feel whatever is required for such circumstance, regardless of ~~my~~ how

much energy would be necessary for that, of the kind of energy that is applicable to the ~~maximum~~ condition in which I live. This is a state which, in the first place, requires awareness but it also requires a maintenance of that state by means of the energy which is then in the so-called accumulator. And, because 'it has gone to the accumulator, it is then energy of the rate of vibration which is needed for a conscious state in activity.

Try to see yourself during the day as accumulating energy and giving it out. And then try to make yourself behave in such a way that whenever you are awake, you are awake evenly. Not with stop and go but with a constancy that almost would surprise yourself, particularly when you are talking. Try to change, whenever you talk, your voice into something that constantly requires air of a certain volume which you regulate at the tonation you wish, constantly forcing it in the form of words or sounds. But it is as if something is behind it making it work; that is, making your mouth or your vocal chords function in the way you wish. This is intentional activity. When I pick up something with my hand, I want to lift it up. It is maybe heavy. Maybe it is something that I cannot do and for which I first have to have a good grip. Maybe it is something that is light enough that requires little energy. I carry it. I carry it in a certain speed, not haphazardly. When I wash dishes, I do it in a certain manner that I predetermine how I want to wash one, two, three dishes, cups, saucers or whatever it is. I want to meet a person., I do not run to him. I take my time, I walk on the street. I change my rhythm whenever I walk. For one block I walk fast. For another block, very slowly. One block with my eyes down on the ground, the street, particularly now when it is slushy. But when there is a good possibility of having my eyes all around and watching everything, I want to do that for one block.

Gradually I learn that something in me can direct something that is also me. And it is this kind of exercise at a certain even speed which makes the accumulator in myself, my subconscious, become the director, the manager of the factory. And that is where I start to manage, from my subconscious. SO that because of the exercise of that kind that I give to me subconscious, that subconscious becomes conscious. It starts to grow. It is very small in the beginning. The exercise is necessary for its growth. And when finally the subconscious can be, let's say, big enough to show itself, it is then as if it comes to the foreground. And it gradually starts to function where now my ordinary consciousness, that is, my brain is. And the subconscious has become my normal functioning of a consciousness which is of a different quality and a different rate of vibration.

This is the necessity of gradually understanding what is meant by the formation of the third body. It means that I try Do Re Mi of the third body, Intellectual Body, to become such that it has a consciousness of its own. And, because of this, it will effect the Sol La Si of Kerdjan. So that really the rule One, Three, Two is fulfilled.

Try to keep such pictures in your mind. Try to think about it. Try to see what is the meaning. This you must do. I would say you must do much more because you do not read enough. You do not ^{sit} ~~sit~~ enough and think. You do not ponder. You are not enough in contact with work. Occasionally, yes. Curiosity satisfied, yes; but not enough. The day goes by and you have not given enough ~~though~~ thought. I say this in a general way. Where the shoe fits, it fits. I do not know any more about it than simply making that statement because I know that in telling it to you, I tell it to myself. And it is not in any form of accusing you or accusing myself. But it

is simply to help remind me that there is a task to fulfill and that I am as much under that kind of an obligation as all of us are.

And we talk about that: How to help each other and how to help remind each other of that what is meant by work and ~~to~~ not to forget that work, under any conditions, constantly means the attempt to try to wake up by means of an observation, by means of impartiality, by means of the understanding of a moment, by means of the intentional creation of certain conditions, by means of wishing to undo what now binds me and what is an obstacle in my way, by means of trying to understand the ordinary functioning of the machinery and the responsibility that I have for the maintenance of it and the use and actually turning out a product which I would like to call conscious man.

This is the product. This is how we will be judged. This is the task. This is how to be. This is the necessity for ~~any~~ one of us who professes to be interested in work, that we, among ourselves and then gradually towards the outside can actually show that we are, I would almost say, something different. Perhaps it is better to say something exceptional. If we cannot, in our lives, prove to someone that we are effected by ideas of this kind which should give us new life and different kind of life and better understanding, if we cannot, at the present time, show that we as yet to our wives and husbands or to our children or to friends. If we know how often we fail and that we let it go without saying, "How stupid; look at me. And that calls itself conscious?"

It is necessary to see the necessity in our daily life of really being awake. But someone who is asleep, even if you claim to be awake, you must know that the other person perhaps might wake

up at a time when you are asleep. And that therefore, it behooves not everyone of us/to be critical but simply by being awake, perhaps encourage someone else also to wake up. I wish we could make out of this group some people who are awake a great deal of the time so that they in turn can help others to be awake and to live what we claim we are interested in; that we do that kind of work, that we really want to fight, that we really want to overcome all the habits and the little nonsense and the self-love and pride and everything that goes with it.

I do not know who has read about Belcaltassi recently. You remember who Belcaltassi was? The man who founded the society of the Akhaldans in Atlantis? Will I read a little bit of it so that you perhaps are reminded? I ~~am~~ brought it because it struck me today. It is on Page 294.

It, (that is, the Akhaldan society) was founded on the initiative of a being there named Belcaltassi, who was then able to bring the perfecting of his higher being part to the Being of a Saint 'Eternal Individual'; and this higher part of his now already dwells on the holy planet Purgatory.

"My elucidation of all these inner and outer being impulses and manifestations which caused this Belcaltassi then to found that truly great society of ordinary three-brained beings - a society which in its time was throughout the whole Universe called 'envied for imitation' - showed that when this same later Saint Individual Belcaltassi was once ~~completing~~, according to the practise of every normal being, and his thoughts were by association concentrated on himself, that is to say, on the sense and aim of his existence, he suddenly sensed and cognized that the process of the functioning of the whole of him had until then proceeded not as it should have proceeded according to sane logic.

"This unexpected constatation shocked him so profoundly that thereafter he devoted the whole of himself exclusively to be able at any cost to unravel this and understand.

"First of all he decided to attain without delay such a 'potency' as would give him ~~the~~ the strength and possibility to be quite sincere with himself, that is to say, to be able to conquer those impulses which had become habitual in the functioning of his common presence from the many heterogeneous associations arising and proceeding in him and which were started in him by all sorts of accidental shocks coming from outside and also engendered within him, namely, the impulses called 'self-love', 'pride', 'vanity', and so on.

"And when, after incredible what are called 'organic' and 'psychic' efforts, he attained to this, he then without any mercy for these being-impulses which had become inherent in his presence, began to think and recall just when and what various being-impulses had arisen in his presence during the period preceding all this, and how he had consciously or unconsciously reacted to them.

"Analyzing himself in this manner, he began to recall just which impulses evoked what reactions in him, in his independently spiritualized parts, that is to say, in his body, in his feelings and in his thoughts, and the state of his essence when he reacted to anything more or less attentively, and how and when, in consequence of such reactions of his, he had manifested consciously with his 'I' or had acted automatically under the direction of his instinct alone.

"And it was just then that this bearer of the later Saint Individual Beloultassi, recalling in this way all his former perception, experiencings, and manifestation, clearly constated in consequence, that his exterior manifestations did not at all correspond either to the perceptions or to the impulses definitely formed in him.

"Further, he then began to make similar sincere observations of the impressions coming from the outside as well as those formed within himself, which were perceived by his common presence; and he made them all with the same exhaustive, conscious verifications of how these impressions were perceived by his separate spiritualized parts, how and on what occasions they were experienced by the whole of his presence, and for what manifestations they became impulses.

"These exhaustive conscious observations and impartial constations finally convinced Beloultassi that something proceeded in his own common presence not as it should have proceeded according to sane being-logic.

And so on. When you come home, read it because it goes on further how then he verified it together with the help of others and came to the same conclusion because their experiences bear out; what one finds, the other finds. And then, because of this and the tremendous enormity of that what ~~we~~ ^{they} have to face and how they will try to overcome it, that then try to divide among themselves into seven different sections. In one of the other readings, an earlier reading, it is five sections only. Gurdjieff changed it to seven afterwards. And the seven have a definite task to fulfill regarding the amount of knowledge, the division of it, and the research that is necessary in order to come to a complete and a more harmonious understanding of oneself.

All of this, of course, you can take metaphorically. That

is, I have in myself the idea that I ought to find out certain things. And certain parts of me are better fitted than other parts of me to find out certain things so that I cannot run all over the place. I have to become very careful in that what I want to use for certain purposes. And the amount of energy that I want to spend in one direction may not be the right kind of energy to spend in another direction. And that therefore, when I consider my situation as it is, and then I use as much as I can common sense and wisdom and tact in order to apply to myself and my investigations that what I want to find out, the proper kind of energy suitable in order to reach a conclusion which I can accept.

I have to learn how it is regarding work; that I start with the kind of things that I can manage, that I do not and I cannot expect a factory to run completely as if it is already full fledged and full grown. I have to realize within myself, if it is a question of further development of certain possibilities which I now have and which are potential, that I must give it time and that I cannot expect it to be born over night and walk off as a conscious human being; but that many, many years and much attention has to be given to very simple things which apparently, that is, what I think originally could be eliminated very easily, which, in reality, turn out to be so deeply ingrained that I cannot even, with an explosion, get rid of ~~it~~ them.

These kind of things I must know, Certain things I can do. Other things I must leave alone. I cannot spend the time and the energy on something that I already know, with enough common sense, and I ought to know by this time a little bit about myself, that I must know that already from the beginning it is bound to fail. I will not have the energy necessary to maintain my interests if I try to do things which I cannot do. And therefore, regarding work,

regarding common sense, regarding the realization that I all the time fall back into a sleeping state, must make me draw the conclusion for me, must make me realize that I have to go back all the time to a very simple operation of trying to see myself as I am in very small matters. As soon as I get lost in any kind of an endeavor or think that I am on the wrong road because apparently the results that I would expect are really not what I think I should have reached. Then I must take for myself, I must be honest enough regarding myself and say, "Maybe I have forgotten the very simple letters of the ABC.

I come back to I Am. I sit. I can listen to my voice. I can get up. Maybe I lose myself already. I again must get up - this time awake. I can walk. I move my hands. I sense. I do this and that but very simple and not having any emotion involved in it and not wishing for anything that I try to describe as how I ought to be and what I can expect. I remain, I am sorry to say, for a long time, an infant. It is the only time that a baby stays a baby for many years. The question of maturity regarding work is far off. It is still questionable if we ever could become mature. But that in the meantime we have to live and in the meantime we have to undo that what is in the way.

We have to see what it is that makes us fall asleep and where we give in and where we perhaps could fight a little more. Day after day, morning after morning. When I wake up and I have the intention of really trying to work, that I wish to work, that I honestly wish to work, not just fool myself, that I wish to do even ordinary life work with a certain amount of interest, making myself do it. Even if I say, "I am a little tired", even if I say "I am a fool, I did not sleep enough", even if I have spent already so much energy. I must come back again and again/^{to}the

requirements of that what is the factory and the maintenance of it and the necessity to see that there are no leaks and that things can run smoothly and that I can expect it, when I put a load on that machinery, that can I expect that it will not stall.

We are in many cases fools. And we live in a fools paradise. Again I say, "When it fits, it fits." But, if you really wish to live, then you know that at any one times that particular definition of fool is applicable.

I have to wake up and I cannot wake up. I wish and I cannot do it. And still, I must. And I have to keep on saying this time and time again, and in that, perhaps get the courage to say, "But at least I can say that." And then, when I am on the positive side, then I can start extending it. All the time something must take place in me; that is, the realization of waking up.

What is it that really takes place? I tried to explain it last time and of what is involved in work and how do the changes take place from a thought or from a feeling into a mental state of awareness, of seeing, as if then, at that time, without myself changing outwardly, certain things take place in me so that at the time I can see one way or another. You remember how sometimes I have said about the three lines which form an angle and then come towards you? And you remain observing that and, for some reason or other, all of a sudden, they seem to recede. Without doing anything, it is a change which takes place. And it is then as if, altho it is the same thing, you have changed your attitude towards it. And of course that is the truth. You have changed because you have, in one case, seen the thing as if it goes away; the other it comes towards you. The drawing is the same, The perspective has become different. And your perception of such ~~perspective~~ perspective has changed.

The difference between a thought that is a mental process and being awake which is also a mental process is a difference in

perception. I am at such a time, I can be both. I can be asleep. And I can remember I am asleep. At the same time, I am awake. I am on the border line between two states. I am on the lone between consciousness and unconsciousness. I see both. I am, as it were, in balance. It is as if one is on a tight rope, balancing oneself. On one side is the conscious area and on the other ~~side~~ is the unconscious one, And I walk like a Japanese tightrope dancer. See this. I fall one way or the other. But if I am in balance I stay on the rope and I can actually walk.

How do I stay awake? By balancing. That means I have to give what is required on one sides, my conscious life; I have to give what is required on the other side, that is my conscious life. Excuse me, if I said conscioius. I meant unconscious life; in the second place my conscious life. I can do both. I am in a state at that moment when I am awake, I can go left or right. I have freedom to go and choose. I choose sometimes one way, sometimes the other. Sometimes I balance both and in me, that what is now the generator and the accumulator, is taking in energy from different kinds; all the time entering into myself and, with me as manager, making and manufacturing the amount of energy for my own living, as conscioius man finally will live.

I do not expect to be conscious but never do I expect to remain unconscious. And the balance is exactly that. I have no determination how much conscious I am or can be. And I know for one ~~that~~ thing that I do not want to remain unconscious and constantly asleep. So, it is a fight; trying to introduce into this balance, something from the left, counteracting it with the right, taking something from the right, effecting it with something form the left and remaining in balance regarding the two., never having consciousness and unconsciousness meet than only in myself where it is, you might say, ground up and where it is then formulated into a new form of

existence which I then call a different level of being.

I shift gradually such an equilibrium. This is my aim in evolving. I have to understand what is meant by evolution for myself. And I have to understand it as the fourth way. That is, I have to understand it in life. That is why fakir, saint and yogi never could become a man because they withdraw from life. The fourth way is a very simple kind of a concept of applying religion in life, so that out of the dogma, by means of the so called technical application, I can grow as man into full grown man. A fakir and saint ^{and yogi will} ~~and yogi will~~ reach God, They will reach God in their way. They will, as such, evolve. They will not be of any help to the rest of mankind. They ~~are~~ are off on a ~~xx~~ tangent. It is very good for them. And no one can deny on their part their desire to do ~~ix~~ this. But they are not fulfilling their function as a human being. They fulfill their function as a man only number one, man only number two and man only number three and no one can criticize them for it. It is only a little misunderstanding of what they are potentially and what most people are anyhow. That is, a mixture of one, two and three. And therefore, if one puts the emphasis on the possibility of man evolving, then one takes man as he is and not man as he is in an ivory tower. He has to be in life. And in life one, two three become, for him, of equal value because they are under the line of consciousness, separating consciousness from unconsciousness. Man number one, two and three belong to an unconscious mechanical state. From that standpoint, they are ~~xx~~ equal. There is no evolution from one to three, from three to two or whatever. There are only different facets of a personality which express itself in a variety of different ways and more or less grouped together under a physical man and an emotional man and an intellectual man. All of them are unconscious, mechanical, reacting man, people, human beings,

like all of us. I now become interested in trying to grow up. I want to evolve with all three parts of myself. That is, I cannot forget that I am man with three parts. Somehow or other, I do not want to become a fakir or a saint or a yogi. 'Silly saint' Orgae used to called them. You see, it was still a saint but it was silly. It was not a man any more. A yogi and a fakir are exactly the same. If I try in any one of such directions, if I wished, I would have to go also in the second one. If I follow the third and I have to follow that up by number one, if I want to become complete. So, simply for that reason, trying to see man as he is, that I gradually come to a conclusion there ought to be a fourth way, a different one from any of the three. And this fourth way indicates that it could be man number four because he become interested in the possible development of man to try to get above the line of consciousness-unconsciousness. ~~And then~~ He tries to work with all three possibilities. And the development, the evolving of him has to take place in all three centers. And probably not all in the same measure because we are more developed in one center than in another. Physical is almost complete, practically. Emotional is half, let's say, more or less. Intellectual, at least I have something with which I can start to think. But the development, the possibility of that, has to be in the direction of more of my emotional and probably most of my intellectual. In order to get across the wall which separates the unconsciousness from the conscious, I have to work on any one of those three. But the development is in any of the two and using the one as a means of reaching them.

So, here is the fourth way. I become interested with my mind in the functioning of my physical body. It is not that I want my physical body to grow further. All that is necessary there is that

it become a little freer. But it is excellent material that it can be used in relation with my mind so that, in my mind, by means of ^{practical} the ~~expression~~ application of ~~what~~ what is meant by being impartial and seen in oneself, I gain an understanding. And the understanding is something that belongs to the form of my being, dependant entirely on how much I am now using of the raw material ~~and~~ ^{of} what is meant by a conscious impression thru the factory of my activity, motivated by the power of the generator and accumulator which is my feeling, producing finally something that belongs in a certain place to a more harmonious man. In this case three fold: Do Re Mi of intellectual, sol La Si of feeling and si Do loosening up of physical body. These are the three results. This is a logical result. This is the sole reason why one is interested in man number four because he wishes to grow into five, into six, into seven.

The concentric circles are, of course, not comparable to the bodies. Nothing of the kind. When I am exoteric, all I have is a certain understanding which will not allow dispute among people ~~xx~~ who are interested. But it is only occasionally that I see the relationships between that what is my understanding and knowledge and the application. And mesoteric group is only a little bit further advanced; not in the formation of his bodies, but in the understanding of what is needed in order to work. And again, mesoteric simply means that I try, at times, to put to practise that what I know but it is far from permanent; that is, I do it whenever I can. Only esoteric group comes to the conclusion that, in the first place, there is no misunderstanding possible but that I manifest that what I understand and that my understanding requires a manifestation and a manifesting corresponding to it. It means that because I am in that state of development, I am further advanced but it does not mean that I have acquired already a complete intellectual body. It is

not a quibbling with words. It is a question of a concentric circle which is not the same as bodies which, as it were, overlay each other.

If you take an Enneagram and you have the division up to six, it could represent a body. At three, the second body starts and runs up to nine. At six, the third body starts and runs to three. Those are circles. They are also concentric. They represent, in reality, the development of man. If the concentric circles are understood in that sense, it is quite right. I say this simply a propos of a question which was asked tonight.

Now, we have had some tasks. We have to have some reports, don't we? Who?

Mary Whittenburg: Well, I have been with my task. The only thing I can report is that I see more and more of how asleep I am. As a matter of fact, one night when I went to bed, I came to a tremendous realization that that particular day I was sound asleep all day. I wake up and I go to sleep and I wake up and I go to sleep. And I see all these thoughts, all these feelings that I have as such a waste of time. When you were talking before, I tried to catch myself. I do not know if I can explain it. When I come to myself again and find that I have been asleep if I only could know how to catch myself before.

Mr. Nyland: You can't. It only goes one way. I realize, by some thought or a feeling, that I have been asleep. I can change in into the wish to be awake. When I do this, it is a very definite effort and it is as if at the point where I am horizontally asleep, I make an effort to go up like this. Then, as I go up, it uses the energy or rather, the force which pulls me back increases the further I am away.

Mary: It gets worse.

Mr. Nyland: It gets worse until or after I get past a point. And then I am free. It is exactly like the atmosphere where the gravity of the Earth extends a certain distance. But if I am outside of that distance, I am free from gravity. The reason why I am attracted more is that the potential energy which I have at a higher height, is

is simply that when, if I would ~~be~~ fall down, I would break my neck more if I come down instead of falling just a little bit off a bench. So, for that reason, there is an unreality in this kind of thing. That is, I try as I go, there is a friction which constantly keeps me and attracts me more the further I go away. It is not true in ordinary life. But for this kind of way it is true because at any one time that I let myself go, the kinetic, that is, I lose my awareness, the kinetic energy forces me and I plop down on Earth with much more force because I am such a distance away from it. Only when I get out of the atmosphere of the Earth, that is, if my intensity is so strong, like a space ship goes up by explosion, my intensity of desire is so strong that I reach that. For a little while, I am completely free and I float and it is sometimes the maintenance of such a state in which I am and can be, when I wish to be awake, depends on the booster that I give it in order to free myself. And, when I pass this, I call it past Fa, I will not drop back so easily to Do.

So, my problem is I have this. I am up. Then immediately it starts to dissipate. And, for some reason or other, my interest starts to get less and less. I do not have the amount of energy available for it. It is a different kind of energy. I run out of it. And when I run out of it, I become subject to Earth and I fall back into a state of sleep and this is that I realize I am going down.

Now, if I see this, I know this by experience. I know so well that I make an effort. I almost would say when and if I can close my eyes, I will exclude everything from the outside, my inner conditioning starts to work just the same. And immediately, when my mind is used for something different, the other part of my mind,

somehow or other, is interested and comes in and looks and opens the door and starts to effect me. It is a very strange kind of a thing. My body is very much that it wishes to be left alone. It cannot stand anything that is a little different. This is what I always call, it is like a five and ten cents standardized way of living. Any one who wears something a little different from the usual is looked down upon because they are exceptional or because perhaps they want to distinguish themselves. As a result of that, what we have in ~~it~~ ordinary life is the least amount of trouble is when you are the more alive to anyone else. And the whole idea of keeping up with the Joneses is not so much that I want to be admired like them, but I do not ~~want~~ want to be criticized if I were different.

So, as soon as I start to introduce something of light in the darkness of myself, all the darkness has objection to it. And immediately, certain other things will start to take place in me which force me back again to sleep and even will tell me it is much better to be asleep. "Do not bother about that. Why should you wake up?" Things of that kind. So, there are two things. One is ~~the~~ I give it such a boost that for a little while I am floating on air. The other is I give it a certain strength, whatever I have, and I now, at the time, when I already know it is diminishing. So, it is still in the process of being awake but I know by experience, by everything else, it will stop. At the time when I still have a chance, and it is still dynamically going, I look back. And with this I can give it a second boost.

Mary: I look back to where I was?

Mr. Nyland: You realize where you were. You realize where you are. And that is enough to help you to make it a little longer and you will not fall back like this but you will fall back like this. You try that. Gradually, out of these kind of experiences, one starts

to narrow down the question of where I wake up and the question of where I find myself as having fallen asleep. So that these two points become narrower and narrower. I go up. I can come down but it is not so long any more before I wake up again. So that these two points come together. At times they are together. At such a time I fly off. The constant wish of wanting to wake up during the day, whenever I am in a good state, whenever I know that certain things are apparently successful, that conditions are with me, or that it may be favorable for me, means that at that moment I ought to make now an effort; not let it ride because it comes almost naturally- never naturally, but at least it comes a little easier. At that time I must.

You see, what I said a little while ago: Do not wait for it to rain. Then, of course you will pray that it might be sunshine. And when it is sunshine, you take it as a matter of course. No, when I wake up, I thank God. Now, now is the time, Now I see Him. And I wish and I keep on and I am almost as if when I now wish and I come to myself and I, as it were, Guide that what I now am as awareness, for as long as I can and I do not want to let it go.

Inhalation of a breath, exhalation. It sometimes is a very important exercise. I inhale: I am awake. I wait. I turn. I call it turning around. It is this change of direction; inhalation like this going down. I change around. But as I now go down, exhale, I remain awake. I realize that there is not as much energy as this, ~~and~~ still, there is energy I can be present to. So, my picture of being aware is... and I now remain aware and when I reach ordinary time again, I have a contact with ordinary life and with that I start again.

However one wants to explain it for oneself. It can be explained many different ways. It sometimes is a sinus curve. Sometimes it

goes like this and underneath the line. I willingly go underneath because I know I will come up. And it is this kind of vibration which indicates for me the factory is functioning. I now, at the present time, mix all kind of metaphors because it is very interesting because ^{when} the factory functions, it vibrates up and down. But when there is a manager it can vibrate like this or it can vibrate ~~x~~ like this. It all depends where he is and what he can do with his body. And then, when he says, "Stop", you stop. And when "Don't", don't, or yes or no., or whatever, under the guidance. And this is the way I maintain, not only my interest, But I really am awake. I use the energy, instead of the explosion, I use it as I wish to use it so that it will not run ~~down~~ dry so soon, that I do not have to ~~xx~~ return to Earth to get a second wind.

You see, so here is my day, I am awake. At the end of the day and I have not worked at all, I make up my mind, I say, "No, this is not the kind of a day, I ought to be ~~stiff~~ better. I ought to do better. Let me make a note." Tomorrow morning I see it. When I wake up I see the note. "Oh yes, today. Yes, today. Alright. Now today I work." Now today O try and I will ~~be~~ do better. Yesterday was the way it was. I am sorry. But then today I wish to make an effort. /And now I make an effort. I give myself a task. Every half hour or maybe now and when I am in another situation and then at twelve oclock or when I leave the pffice or when I enter a door or when I see so and so. And I start to link already withe the possibility of how I will be at a certain time. And then I will, I have promised myself I will try to wake up. Take yourself in hand. It is the big suster and the little siter. You go ahead. You guide. You keep alive.

Mary: Shall I continue?

Mr. Nyland: I think for another week yes. Yes. I will be very good.

Alice Watson: I would like to ask a question about chief feature.
Is it possible that it could change thru various phases of life?

Mr. Nyland: Yes, yes. The trouble is that chief feature is covered up like many things of personality. The chief feature is really something that belongs both to personality, as manifestation, and it belongs to essence as type.

So, when I start to look at chief feature, I first have to study myself as forms of manifestation, motivated by something I call a motivating force. This motivating force I do not understand quite because I do not know what my manifestations are, particularly when they are habitual manifestations. Still, the habitual manifestations are very often an indication of my chief feature because the chief feature is something that, in reality altho it is a chief feature of myself, it is something that I do not like to see. I do not like to see it for two reasons. ⁽¹⁾ Simply because it is chief to me, it applies fundamentally to many manifestation, and has already because of that, assumed the same kind of function as a habit. The ⁽²⁾ second reason I do not want to see a habit because it ~~spoil~~ spoils the habit if I look at it too much.

So, my chief feature belongs to something I want to cover up. I do not want to see it, I do not want to spoil it and I want to say, with the chief feature, "It functions perfectly alright, and why ~~not~~ stir up muddy water?"

Alice: When does it change?

Mr. Nyland: It does not change. I change with my manifestations. It changes as I grow. It changes as it acquires an atmosphere.

Alice: But when ³ you are altered and circumstances change....

Mr. Nyland: You do not know anything about it. It will probably change a little bit but by that time it is so covered up that it does not have an effect, altho I constantly sacrifice many things

to my chief feature without knowing it. Chief feature itself changes because it forms an atmosphere of its own and it becomes less and less noticeable. And I still start to believe that that what is really what I say, for insatnce, I call it the search of truth, maybe it is because of my chief feature. I start uncovering it by taking away manifestations of myself and comeing closer and closer to the motivations which cause the manifestations.

Dick, are you very tired? Then you must be very careful not to yawn. If you are tired, then I can excuse you. Otherwise, you cannot yawn and if you feel that you cannot, you must sit in the back.

Dick: I am awake in the sense I am not falling asleep.

Mr. Nyland: I hope not but do not yawn.

Dick: Sometimes it is the only way I can stay awake.

Mr. Nyland: Maybe you are hungry.

Dick: No.

Mr. Nyland: Then you have lose interest. Do not yawn. It is the second time.

I take away layers of my personality. I come closer to that what motivates my actions. Finally, when I have uncovered so much of my personality that I am almost bare and naked and it is my essence, I start to see now what wishes to prtect that. And it is the motivation that is a result of protecting that what I consider my own, that makes my chief feature because it has to do with a fear of having exposed something I do not want to expose.

Sometimes, for that reason, it is called my chief fault. It is not a fault because if it were a fault, it could not be used for work. When I once understand the motivation of myself, that what is really pushing me in certain directions, when that can be harnessed, it is a tremendous force which becomes available. And I can say, "Ah, there it is again. There he gies off the handle. There he goes jealous. There he is - vanity." Whatever it may be but it is a fear in many cases and a fear which is caused by a wish to protect.

Trudy Bartel: Mr. Nyland, why should I wish to protect something that I know is keeping me from developing and growing?

Mr. Nyland: You do not wish it with "I" but you yourself is what protects it. (~~SEKK~~ One inch of damaged tape)... that are your own that wish to protect. In reality, they are not your own at all, You only have been made to believe they were your own. When gradually one starts to work, you will wish to throw it out, if one works. But ~~if~~ you are ^{not} going to throw it out unless you have something else on which you can stand. This is your self protection. You will have a feeling every once in a while that you ought to be able to throw it away. And when you say, "I wish to" you mean it but you do not do it. You will not replace, you will not take anything away unless you have something else to replace it. The state of being on, let's say, on a boat, not seeing one shore or the other is a very disagreeable one. That is, you will row like hell and you will suffer. If you can avoid it, if you have the possibility of certain outside life conditions which you can still make, form and reform, you will find all kind of excuses not to be exposed to that kind of suffering.

So, theoretically you are quite right. I want to get rid of it. But I do not want to get rid of it unless I have something else to stand on. When I have something else to stand on, I say, "Now, I use you".

Trudy: But must there not be a time when I have nothing to stand on?

Mr. Nyland: It all depends if you wish.

Trudy: I wish.

Mr. Nyland: No. You stand then on the wish that you want to be nothing. The strength there is in communicating with that which is ex All and the fact of being nothing, is more than enough to over bridge that so called nothingness because all you see is the connection with All.

It is not theoretical. I suffer. When I come to the place when I face it, I do not suffer. You see, when I think I have to give up something I suffer. When I face the situation that that what I give up is really not my own at all, I do not suffer any more.

I think I am in prison, I suffer. When I face it, it shows that the doors were open. I do not suffer any more. That is why, if I wish to continue to work, I have to create my suffering. You see, everything I become aware of, everything that I am, takes on an entirely different form when I work because it becomes for me an opportunity. As soon as it is an opportunity, I welcome it. So, everything that I am manifesting or whatever it is, whatever I call no unfavorable conditions and so forth, they come, in the light of work, as opportunities for me and, for that reason, I remain dependant on the totality of my experiences.

But it is not enough for me to grow into another third body. You see, I reach up to a certain point within the limits of my ordinary experience belonging to my personality. That is the Do Re Mi of the intellectual body. Observation, participation, experimentation. I go with my experimentation as far as I can within the limits of my own, let's call it, education and then I stop. And logically I stop because everything that I then touch has already become an opportunity for really being awake and I am as much awake as I possibly can be; I being limited to my manifestations. Now I wish to grow further. I am talking theory now because maybe no one will ever reach that point. It is the change over from man number six to man number seven. And it is necessary for me to create certain conditions in order to enlarge the possible field of experience. So, I become like all man. So, that ~~with~~ all my understanding become manifested in all manifestation. So, the suffering that I will create for myself is intentional and the labor that is required in order to overcome that suffering will have to be constantly conscious. Because, whenever I undertake anything that is suffering and I see it in the light of becoming conscious it is not suffering any more. So, the intentional suffering means I all time put in that what will make me, before I reach it, suffer. The

anticipation immediately when I am there, it has lost its suffering.

When it says in the Bible "Death, where is thy sting?" You see, one can, regarding certain possibilities of that what will happen, have a feeling as if it ~~is~~ has lost entirely its power over one, including the power of imagination or hallucination or sometimes anticipation. And when that is gone, I can take it as an experience but it will not cause friction. And I need friction for Sol La Si of Intellectual Body. As a matter of fact, It is outside of the world that I even know about. It is almost, I would say, outside of the solar world. If you take the Enneagram, the Sol La Si of intellectual body is past nine. It is from nine to three. It is an entirely different cycle. It is a different spiral. That what is above Fa of intellectual body is already at Si Do of Keesdjan. The formation of Si Do to freedom of Keesdjan means I can overbridge Fa and then there is still Sol La Si but Keesdjan is already dead. So, it belongs to an entirely different kind of world, ^{if} ~~xxx~~ Keesdjan has died, beside my physical.

I hope you ~~xxx~~ understand what I mean by that because the Sol La Si, man number seven, belongs to such a different world that it is beyond the sun. It belongs to the atmosphere in which I sit now and I see the lights of Karatas. It is past the solar system. And the question of this third development of intellectual body starts to step with one foot into another kind of a relationship where that what is now would be my combination of physical, intellectual and Keesdjan Body, would become one, already having a starting point of Do of a new cycle of existence which cycle is to be one with God.

We are talking theoretically. But it does not matter because I have to face this question of theory regarding my chief feature first, before I ever will understand it. When I start to take off one layer after another, it is easily said and intellectually I am,

sure I can do it. Practically, I cannot do it. There are things I cannot let go. I know that. And I have to live with it for a long time, and that is why sometimes, like I said the other day, thirty three years is necessary before I can come to a conclusion. That is why it is necessary to sit at the feet of Gamalia for a long time. It is necessary to make many pilgrimages to certain holy places before I would become entitled to wear a fez or to become a hajji. It is exactly that same way I have to have a long period of initiation, a long period of contact in a monastery and so forth. And then, when I have this basis on which I can stand, then I must go out in the world and test what I have.

So, when I say the theory, my chief feature, even if I find it, the testing of it means that it is being used. And that I, as personality, start now to use that for the augmenting or the increasing of my possibilities in a different way and a different direction than my original personality would allow.

It is a fight between my personality, where it stops and where my individuality starts. And the individuality has to start when the personality can become one for me. Intellectual body starts at the Si Do of physical but it needs Keadjan to connect it, the overlapping. And if you move the three bodies together, there are really two bodies, physical and Soul, held together by a body of air which runs ~~far~~ from Fa to Fa with its own Fa crossing at Si Do of physical body or Do of Soul. Here they are and you shove them together. On top of Si Do of physical ^{it} ~~xxx~~ comes thru it. This becomes man.

Chief feature, when it becomes of any use, starts at Si Do of physical for the possible development of Soul and comes to its full realization at Fa of Soul and then, in using that what is now motivating my personality, I lose it. Then I become an Individual.